

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

The expectation of a life hereafter need not by any means make us careless about life here. On the contrary, it ought to brighten and ennoble it. But, on the other hand, it might well make us a little less anxious about our poor little successes, pleasures and gains. Minot J. Savage, referring to this, says:—

If we can say with Seneca, 'This life is only a prelude to eternity,' then we need not worry so much over the fittings and furnishings of this ante-room: and, more than that, it will give dignity and purpose to the fleeting days to know they are linked with the eternal things, as prelude and preparation.

We sometimes talk of 'the divinity within' as though we ourselves were the divinity—a piece of impertinent egotism! The utmost we ought to think is that the divinity within is a watchful saviour and gracious guide. That thought ought really to humble us. Perhaps we should more truly relate ourselves to the fact if we held by the thought of a guardian angel. That is less vague, and would give very realistic point to that saying of Marcus Aurelius, 'Take care that the divinity within you has a creditable charge over which to preside.'

We are glad to note that the annual report of the Executive Council of the British Spiritualists' Lyceum Union shows that a 'steady advance' has been made. Nevertheless, the report states that a considerable number of Lyceums lapsed for want of support, and we trust that the district visitors will succeed in reviving some, if not all, of these. A movement which has done, and is doing, so much for the spiritual, mental and physical training of children is deserving of warm encouragement.

Admirers of the works of Andrew Jackson Davis will not fail to remember that he was the founder of the Lyceum movement.

An article on the late Mrs. Mary Baker Eddy, in 'The Theosophist' for June, contains a significant admission:—

If one could not be a Theosophist one would wish to be a Christian Scientist, for to some of us there seems to be one head missing in the string of Theosophical perfections, and that is the pearl of healing through the power of Divine Love.

This is not, one is glad to think, a 'bead' which is missing from the string of Spiritualistic practices (we will not say 'perfections'!) for spiritual healing has long been known and exercised by our mediums and others. We recall, in this respect, portions of Mrs. Mary Seaton's address, a report of which appeared in our pages recently.

The article, in fact, connects very curiously with that address, for the writer of it suggests that the future may witness an alliance between Theosophy and Christian Science!

A lecturer discoursing recently of 'The Eternal Hope,' quoted a good old Ancient Briton on the subject: one of those Church dignitaries, comfortable, cocksure and callous, who shed their light, such as it was, upon the eighteenth century. This particular dignitary was Bishop Bull, apparently a typical John Bull, Bishop of St. David's at the opening of that century. He seemed to know all about it and to order things in true John Bull style. Here is what he said in a sermon on 'Death and the Resurrection':—

Now, I do affirm the consentient and constant Doctrine of the Primitive Church to be this, That the Souls of all the Faithful, immediately after death, enter into a Place or State of Bliss far exceeding all the Felicities of this World, though short of that most consummate perfect Beatitude of the Kingdom of Heaven, with which they are to be crowned and rewarded in the resurrection: and so, on the contrary, that the Souls of all the Wicked are, presently after death, in a State of very great Misery, and yet dreading a far greater Misery at the Day of Judgment.

How antiquated it seems to-day.

'The Hindu Spiritual Magazine' is justly proud of the fact that 'India was the birthplace of occultism.' After referring to the possibility of tracing to Hindu sources the oracles of Delphi, the mystical practices of the Druids, and the 'miracles of the Churches during the Middle Ages,' it remarks:—

Though America was, according to the Europeans, discovered by Columbus, it was all along known to the Hindus; and the Red Indians belonged to a sort of localised Hinduism, and even now practise Hindu Yoga.

That statement contains facts new to us. But we cordially endorse the claims of India as the birthplace of much occult knowledge. We owe a great deal to the meditative and introspective attitude of the Oriental races, if only as a corrective to the rampant materialism of the Western world.

Dr. Rudolf Steiner, the well-known Theosophical writer, has made a notable contribution to the literature of 'the lost Atlantis' ('The Submerged Continents of Atlantis and Lemuria; their History and Civilisation,' published by the Theosophical Publishing Society). It deals in an interesting fashion with the life of the Atlantean and Lemurian races, and, in the course of some teachings concerning primordial humanity, we find references to certain 'astral beings' who were, 'in a certain sense, man's ancestors.' These remarkable revelations, which were derived from 'the Akâschic Records,' coincide in many respects with received ideas concerning human origins, and will doubtless furnish an attractive study to those who combine occult and antiquarian tastes. As regards Atlantis itself, we have found that revelations concerning it from clairvoyants, communications from the unseen world, and

other supernormal channels, are hopelessly confused and contradictory. But as our work lies more with the present and the future than with the remote past, the question has not troubled us to any great extent.

From 'The Progressive Thinker' we learn that Dr. Carl A. Wickland has been astonishing the American public by declaring that 'insanity in a majority of cases is obsession by malignant spirits of the dead.' In a long interview, published in 'The Chicago Inter-Ocean,' the doctor gave his reasons, extremely cogent ones, for they included a number of cases of insanity cured by him on the basis that they were cases of obsession, as indeed they showed every evidence of being. In one instance, for example, the patient talked like a small child, and, in this character of a child, recognised and was identified by a gentleman who visited the doctor. The child in life had been a neighbour of the visitor and had been much petted by him. (We mention the instance as showing that Dr. Wickland's theory of malignant controls has its exceptions.)

To many people such things will be extremely disquieting. To us they are extremely hopeful. They mean an advance in knowledge of the causes of insanity, and, therefore, a great step towards the cure. Incidentally they prove and explain the cases of 'possession' recorded in the Bible, and (a notable point) they are a testimony to the value and reality of spiritual science.

We observe in 'The Zoophilist' that, as a variation from their controversy on vivisection, the Hon. Stephen Coleridge and Dr. Schafer have had a little passage of arms on American spelling. Dr. Schafer is surprised that Mr. Coleridge does not know that the word 'defence' is spelled 'defense' by Americans. Mr. Coleridge retorts that he is 'perfectly well aware of the unfortunate liberties taken with the spelling of the English language by journalists' in America. For our own part, we have no special objection to the American fancy for spelling 'defence' with an 's.' But we have just received a volume containing some fine spiritual teachings through a great American medium, and we find in it that the editor of the work uses 'thru' and 'thruout' (for 'through' and 'throughout'), 'tho' (for 'though') and 'fantom' (for 'phantom') and 'fakish' (for 'fraudulent') and 'passed upon' (for 'judged'), and much else of eccentric spelling and phraseology. Our teeth are fairly set on edge by it. Yet the philosophy set forth is of a high order. Perhaps we are merely old-fashioned!

The unsatisfying character of all but the highest spiritual ideals is ably presented by Mr. F. C. Constable in his valuable work on 'Personality and Telepathy,' in which he wisely observes:—

Live as we may, absorbed in personal pleasure or with mind and body centred on personal aggrandisement, always experience teaches us that our labour is lost—even those who attain an earthly goal find no rest and content. The goal won, the vista of another opens, for which the race of human competition is keener. What man on earth has found rest and content in ambition? The higher and more spiritual man's life, the greater his freedom from human personality, the fuller his forgetfulness of self in thought for others, the nearer his approach to rest and content on earth. . . . All points to the spiritual in man; all points to the subjection of the material to the spiritual. The ideals of humanity may be, verily are, false and brutal. We idolise success in wealth, rank, and power; we imbue the young with belief that their duty to the State and their fellows lies in personal success; we justify foul competition even when faced by its horrors of starvation in the midst of plenty; of labour, man's delight, twisted to the hateful; of warfare, justified by the priest, useful to the politician, abhorred by and destructive of millions; of the mean, the ugly, even the poisonous produced that the vulgar few may accumulate

personal wealth. We preach the revealed truth of the Sermon on the Mount; we teach its negation; we give honour to those who ignore it in practice and ostracise as traitors to their country those who would enforce it. Spite of all, the spiritual rules; spite of all, rest and content—the supreme offerings from Heaven to earth—fall to the lot only of those who live unspotted by the world.

Two volumes by Christian D. Larson (Chicago: The Progress Company; and London: L. N. Fowler & Co.), deserve sympathetic attention. 'Your Forces and How to Use Them' contains twenty Studies closely on the lines indicated by the subject, and including the building and the government of the mental and spiritual forces, the training of 'the Subconscious,' the vital connection between self-confidence and success, and between desiring and securing, the development of the will, &c. 'The Pathway of Roses' contains twenty-eight beautiful little Essays on the sunny side of life, always accessible through faith and hope and heart-ease. Every one of them is a strong and happy uplift, with reasons given. In both books every chapter is preceded by what we can only call a page of verbal music, simply and gracefully presented. There is nothing particularly new in either of the books, but they present many precious and familiar thoughts in a winning and convincing way.

Marianne Farningham's little poems have not been properly appreciated. Now and then they have revealed not only a certain dainty beauty but a deep note of spiritual symbolism whose very dainty simplicity on the surface may hide the depth of the thought. Here is an instance:—

When I go home, it will be evening,
And I shall hear my own dear people sing,
And see the lighted rooms, and take my place,
As one of them, in that sweet time of grace.

When I go home, I shall be very tired
Of struggling for the things that I desired;
But I shall be content to end my quest,
Gaining the best things, peace and love and rest.

When I go home, how sorry I shall be
Not to have brought more treasures back with me!
Yet, though I be a failure, worn and poor,
They will not turn me from my Father's door.

Until one sees that this is a parable or symbol of the home beyond the veil, its real value is not perceived.

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWINGS OF THE PSYCHIC AURA AND DIAGNOSIS OF DISEASE. —On *Wednesday week*, July 12th, and succeeding Wednesdays, from 12 noon to 5 p.m., at 110, St. Martin's-lane, W.C., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters, and will diagnose disease under spirit control. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

TRANSITION OF MRS. FIDLER.—We learn from Madame E. d'Espérance that Mrs. Grace Fidler, of Gothenburg, passed away on June 14th. She suffered severely for a long time, and for some months was confined to her room, but was able to maintain a keen interest in her surroundings and in the doings of the outside world. On Sunday, June 11th, she received, through the mediumship of Mr. A. V. Peters, a long, comforting communication from her husband, Matthews Fidler, who passed to spirit life ten years ago. This communication, which reached her by letter, pleased her greatly. She passed away peacefully in her sleep to join him. Her mortal form was cremated on Monday, June 19th, after the funeral service. Mrs. Fidler was well known at Newcastle-on-Tyne some thirty years ago, at the time when Madame d'Espérance held séances there, and we cherish pleasant recollections of meeting with her in those days. She will be greatly missed, her goodness and loving-kindness having endeared her to many—who, however, for her sake, will feel glad that she has done with the tormented suffering body. We extend our heartfelt sympathy to her relatives and friends.

THE CREDULITY OF INVETERATE INCREDULITY.

For some, to us 'occult,' reason there is an inveterate unwillingness on the part of many persons to admit the possibility of communication with discarnate human beings. By such thinkers the resources of rationalism are stretched beyond all reason to enable them to dispose of psychical phenomena without attributing them to spirit people. Indeed, so irrational is their antipathy, that they will propound theories which, on any other subject, they themselves would scornfully reject as being outside the bounds of probability. Driven at last to admit the validity of the claim made by students of psychic science that the phenomena are veridical, they attempt to explain them away in the most ingenious and airy fashion by assuming all manner of improbable 'possibilities' and confidently propounding speculative assertions as if they were demonstrated truths. In most instances these 'arm-chair philosophers' merely read reports of manifestations, or their experiences are limited to sittings with but one medium. They spin their cobwebby theories without realising that they do not cover the ground of the attested facts, and therefore are practically valueless. Indeed, to those who have had actual experience of manifestations, such as materialisations and messages from 'trance personalities' proving identity, these would-be Solons present a laughable spectacle.

Ever since 1848 the witnesses who have attested the facts of spirit presence and manifestation have stoutly maintained their ground against the prejudiced theorists—and have won. 'Explanations,' scientific and otherwise, have been set up by sanguine opponents, only to be bowled over like so many nine-pins, but still the game goes on.

One of the latest attempts to find a solution to psychic phenomena that will eliminate the spirits as probable agents in their production is that made by Professor Flournoy, of Geneva, who, in his book entitled 'Esprits et Mediums,' gives us a series of ingenious but unconvincing speculations and suppositions. We may, perhaps, be pardoned for mildly rejoicing that Professor Flournoy, unlike Frank Podmore, accepts the facts. He is in the position that Dr. Alfred Russel Wallace was about half a century ago, when he said, 'The facts beat me. I was compelled to accept them as facts long before I could accept the spiritual explanation of them.' There is hope, then, even for Professor Flournoy, if only he will continue his investigation.

At one time we were told that the medium 'picked the brain' of the sitter, and gave him back his own thoughts—that the sitter, being positive and expectant, practically hypnotised the sensitive, who then enacted the part that was expected of him, but never said anything more than was in the mind of the sitter. Experienced inquirers pointed out, however, that this theory did not fit the facts, that more often than not it was the unexpected that happened, and that the anticipated communications were not given; the expected spirits did not manifest. Professor Flournoy, evidently recognising the force of this fact, drags in the 'sub-conscious memory' to explain it away, and says (p. 430):—

The frequent cases in which the spectator interested declares 'that he was not at all expecting such an apparition, that he was not in the least thinking of that long deceased person, that nothing was further from his thoughts than that spirit, &c.,' simply show that the latent or birth state of a complexus, of a memory, of an image, &c., is more favourable to its transmission to the medium and to its exteriorisation than the state of relative stability in the full light of the consciousness.

It sounds very learned, but there is nothing here to 'simply show' anything except the professor's simple assertion.

We are informed (on page 462) that—

it appears incontestable that the Myers who haunts the trances of Mrs. Piper is certainly the same who inspires the pencil of Mrs. Verrall or of Mrs. Holland, for each of these three Myers knows more or less what the others say or do; and, moreover, their turn of mind, their literary erudition, the intimate acquaintance they exhibit with the works of the late Frederic Myers, the founder of subliminal psychology, really oblige us to identify them with this latter.

We congratulate our author on his recognition of the force of the evidence supplied in the famous 'cross-correspondence'; which the discarnate Myers evolved to overcome the objections

that he himself raised when he was on this side. But, lest we rejoice too greatly, the professor damps down our ardour with the cold douche of doubt. Thus, he suggests that 'this Myers, who returns to manifest himself by several mediums,' may not at all be Myers himself, but only 'a collective product of their sub-conscious selves, or more simply still the special creation of one of them.'

Continuing, he says:—

We know to what degree of apparent independence, of concrete and autonomous personalisation the somnambulistic puppet-entities sometimes attain. And we also know that all the mediums at work in this case of the complementary messages under discussion have more or less intimately known Myers during his lifetime, or have saturated themselves with his works. Is it not possible that the regret at his departure, the imperishable memory of his well-defined character, the knowledge of his teachings and of his intentions, the expectation of his possible manifestations, the almost inevitable subconscious desire to serve, should occasion arise, as his intermediary—in short, quite a collection of very natural pre-occupations—is it not possible that such factors, acting on each of these automatist temperaments, and by the spirit-forming processes frequently recalled by me, have been able to generate gradually a counterpart more or less perfect of the deceased? Ought not these counterparts, numerically distinct, but of great intellectual and emotional similarity, since they are all inspired by the same tendencies and copied from the same model, to have constituted with the mediums in whom they have arisen, as it were, points or facets particularly accessible to reciprocal telepathic influence? And who knows if in the case of one of these ladies, better endowed, perhaps, than the others and of a psychological fibre more like that of Myers, the subconscious counterpart has not ended by so closely resembling the original that it has reproduced the intellectual peculiarities and style of reasoning so far as to gradually elaborate the method of complementary messages, the germs of which are assuredly to be found already in the works of the great metaphysicist? From that time onward this better struck counterfeit of the real Myers will have taken precedence of the other less energetic examples, and dominating them in their mutual telepathic relations it fashions them more completely after its own image, bends them to its service and dictates to them their rôle.

This quotation is a long one, but we have to give it all that the reader may realise the point of view and see how cleverly the suggestion of deception is built up, first tentatively and by implication, then more boldly, until it is finally presented as a fact. The phrases, 'is it not possible?' 'ought not?' 'who knows?' are used ingeniously to lead up to the charge that the one automatist subconsciously dominates, bends and dictates their rôle to the others: viz., to dishonourably, though subconsciously, impersonate the deceased Frederic Myers!

Surely this 'explanation' is far more difficult and improbable than the simple fact that Mr. Myers himself communicates.

(To be continued.)

A PROPHETIC DREAM.

The 'Yorkshire Herald' of June 19th reports the funeral of the late Alderman Samuel Border, J.P., of York, who passed away suddenly on the 16th from heart failure, and gives a letter from the Rev. Wm. Ball Wright, of Osbalwick Vicarage, relating a remarkable dream which he had on Thursday, June 15th. Mr. Wright, who had heard that his neighbour and friend, Mr. Border, had been taking baths and a rest cure at Sidmouth, and was much better, says: 'In my dream I thought I was in Parliament-street, when Mr. Border, accompanied by another York gentleman, drove up and accosted me in his cheery manner. While I was talking to the other gentleman the alderman suddenly disappeared, and seemed to have fallen out of the waggone. While searching for him the scene changed, and I seemed to be in an old churchyard, such as would be in a hilly country, and came upon an old tombstone with an inscription in text-hand. While trying to find the name and date, I saw on it the words "Grace bought," beneath which was a carved figure of a man standing before an altar, above which rose the cross. Steps led up to the altar, and the figure appeared to be offering itself as a sacrifice. It was nude, facing the altar, and had long hair and a tunic hanging from the waist to the knee. When I woke about 5 a.m., I told my wife, who remarked that we should probably hear of Mr. Border's death that day. I read the account of his death at 10 a.m. yesterday in the "Press" of last evening.'

GOOD TESTIMONY TO SPIRIT PRESENCE.

At Séance Hall, Broadway, Southend-on-Sea, on Sunday, June 18th, in the 'after' circle, the resident medium, Mr. William Rundle, whose phenomena I have been watching for nine months past, was controlled by Prebendary John Rogers, of St. Paul's, London, the 'protomartyr' of the Marian persecution. There were twelve sitters, including the medium. In the first part of the sitting Mr. Rundle had been controlled by five spirits, all of whom were easily identified (a little delay occurring with the last of the five), for they each brought with them their latest earth conditions and infirmities, which were more or less distressing, the last spirit manifesting painful trouble in the legs. After the last-named had been identified Mr. Rundle went to the next sitter (one of several strangers present), a Mrs. X., and, putting his hands to his hips, muttered, 'This is something worse, I think. I see fires and wood and a stake.' Then he became completely controlled, swayed backwards, as if in a faint, and apparently gasping for breath; then slowly, and, seemingly with difficulty, raising his arms, the controlling spirit said, 'Into Thy hands I commend my spirit.' Thereupon Mrs. X., with some excitement, rose from her seat, took the medium by the hand, and, with some emotion, addressing the circle, exclaimed: 'John Rogers, the martyr, my ancestor, at last! I have wondered if ever he would come; his son has been to me twice.' The scene was most dramatic. Then a sitter called for the verse, 'There are angels hovering,' &c., the singing of which seemed to relieve the medium, who sank into his chair, and after about a minute was again controlled, this time by another spirit, who spoke in a quiet, refined, and comforting voice, saying that the medium ought to have no more such controls that evening, that he (the spirit) would first finish with the two remaining sitters and then close the séance, which he accordingly did with brief expressions of praise and thanks.

To myself the above is sufficiently convincing, supported as it is by my past experience with this medium, especially when I have taken into the circle strangers of whom he could have known nothing.

I have this morning, June 19th, heard from Mr. Rundle that he only remembers that just before the controlling he 'saw ugly faces and torches.'

For those who dogmatise without making investigation at all, I add that quotation from Hesiod which Aristotle gives in the 'Ethics':—

Best of all is he who thinks for himself in all things,
He, too, is good in his way who takes advice from a wiser;
But he who neither thinks for himself nor, hearing another,
Layeth the words to heart, is a useless fool of a fellow.

Church folk may yet be glad of the evidence of Spiritualism when more Divinity Deans of Oxford or Cambridge shall put forth more writings like that one recently published denying the credibility of miracles. Spiritualism can prove both them and also the efficacy of prayer, by facts, not by faith alone. A Christian (?) mob in Birmingham assailed Priestley as an atheist because he discovered such good things as oxygen, and now every schoolboy of the slums learns and knows such things exist. A few years back able preachers in churches and chapels were fulminating against the theory of evolution. Now they are quiet about it and some even teach it. So doubtless will it be with the science of Spiritualism, by the phenomena of which the first Christians were made.

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[We have received a confirmatory letter from the lady referred to by Mr. Naish as 'Mrs. X.' She adds that 'Robert Rogers (a son of John Rogers) has several times controlled and spoken through a lady friend of mine at S—, in Surrey.'—Ed. 'LIGHT.')

The following extract from Canon Perry's 'History of the English Church,' three volumes, published by Murray, second volume, pp. 238 and 239, will be of interest in connection with this test experience:—

On January 29th (1555) the Cardinal issued his injunctions to Bishops Gardiner, Tostal, Capon, Thirlby, and Aldridge to proceed to the trial of heretics. The Commissioners sat at S. Mary Overy's Church, Southwark. The first to be brought

before them was Hooper, late Bp. of Gloucester and Worcester, and Rogers, Prebendary of St. Paul's, and who under the assumed name of Matthew had borne so prominent a part in the publication of the English Bible. Though some other points were raised in their examination, their trial really turned upon their admitting or denying the corporal presence in the eucharist and transubstantiation, which, says Collier, 'were the burning articles through the whole reign.' They both refused to admit the materialistic doctrine, and having been given a night to deliberate, were on their persisting in their refusal condemned as heretics, excommunicated, degraded from the priesthood, and committed to the custody of the Sheriff for execution. Rogers, with especial cruelty, was refused an interview with his wife, by whom he had ten children. He had been a year confined in Newgate, and was weary of life. The spirit of fervent piety which possessed him made him rejoice to go through the last terrible conflict. No worthier champion could have been found to become the 'protomartyr' of the Church of England. He was burned at Smithfield Feb. 4th, 1555, amid a scene of intense excitement. The French Ambassador writes: 'This day was celebrated the Confirmation of the alliance between the Pope and this Kingdom by the public and solemn sacrifice of a doctor and preacher named Rogers, who was burned alive for holding Lutheran opinions, persisting till death in his sentiments. At this constancy the people were so delighted that they did not fear to strengthen his courage by their acclamations, even his own children joining and consoling him after such a fashion that it seemed as though they were conducting him to his nuptials.'

NOTE.—Noailles Ambassadeur en Angleterre.—iv. 173.

COMFORTING SPIRITUAL COMMUNION.

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vouches for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a *bonâ fide* setting forth of facts as they appealed to him. Our contributor, who has been on a visit to this country for some time past, is well known to us and is one of the oldest subscribers to 'LIGHT.'

(Continued from page 298.)

Paul's journal recounts an interesting experience he had had in the spring of the same year (1901) with the celebrated medium, P. L. O. A. Keeler:—

I noticed in one of the local morning papers that Keeler would hold a public séance that evening in his own house, admission fifty cents. It opened at 8 p.m. About seventeen people were assembled in a large double drawing-room, well lighted by two gaseliers. They were all strangers to me. The séance purported to be for physical manifestation in the full light. The sitters sat mostly in a semi-circle, facing a corner of the room, where Keeler occupied a chair.

He said his spirit control told him to request two of the sitters, a man and a woman—whom he indicated—to assist him; they took seats, one on each side of him. An assistant, who was subsequently employed in providing instrumental music during the séance, covered the medium and his two companions with a large table-cover or curtain, which was pinned around their necks, nothing but their heads remaining visible. In the small triangular space behind them was a small table, on which were a banjo, a tambourine, a small handbell, and miniature cymbals. Several of us examined this triangular space carefully to make sure that there was no opening from it communicating with another apartment or recess. Keeler now requested his two co-sitters to hold his hands. A few minutes later the tambourine rattled joyfully, the banjo twanged, while the bell rang and was thrown above the heads of the two sitters, who declared that their shoulders and backs were being patted by hands. After perhaps ten minutes of this performance Keeler called upon two other sitters from the audience to replace those first selected—and he thus changed four or five times, saying that the forces had to be renewed by the new-comers. He seemed to enjoy all this as much as we did. I took my turn next to him for a spell—holding his right hand and arm very firmly with both my hands. Suddenly the medium's coat was pulled off his back and arms by an invisible power and thrown into the middle of the floor over our heads. No one was more astonished than I was, for I did not feel the coat sleeve drawn through my hands—it simply was no longer there. Keeler remained during the rest of the evening in his shirt sleeves. At

this time the assistant stretched a heavy crimson curtain behind our backs, suspending it from the walls, so that its upper edge was almost three feet above our heads, while its lower edge was level with the floor. Hands now appeared above it—at first singly; later, two or three at a time—some of them large, some medium in size, others resembling those of a child of four or five years of age. Some hands appeared to come through the curtain, although it had no openings whatever; they seemed to materialise instantaneously. Some were visible up to the elbow, others to the wrist only. Some had white lace-like material hanging about the wrist, as though forming part of an invisible sleeve.

The most astonishing part of the performance now occurred. A hand appeared in front of the curtain as before described, and beckoned to one of the sitters, who came up to the curtain. The hand imitated the act of writing. Keeler advised that a writing-pad be held up close to the hand and a pencil offered to it. This advice being complied with, the hand took the pencil, and after writing a few words, returned it to the person who held the pad, tore off the leaf written on, presented it to him, and vanished. This person declared that he knew the signature and understood the purport of the message. In turn I was invited to approach the curtain by a hand, evidently that of a man. I examined it very closely, and found it to be of a waxy appearance, very smooth, the nails white and well shaped, and when it wrote the joints of the fingers seemed quite flexible. The message was: 'Dear friend, I am very glad you came this evening. Do be here to-morrow night, I will endeavour to *speak* to you then. A. G. B.' I could not understand what this meant, nor did I recognise the initials. Both were subsequently fully explained to me by Adela in part of the slate message written in gold on June 20th, 1901, to the effect that Keeler would be holding a trumpet séance the evening following for a select few—that this pencil message, thus obtained, would serve as a passport for admission; she then gave me the full name represented by the initials which had puzzled me so. This most kindly spirit manifested to me very many times afterwards; since my earliest youth he has guided me, and looked after my worldly and spiritual interests. I am his special charge. In fact, he is my guardian angel. I can never be grateful enough for all he has done for me. All I can do is to pray to the Almighty Father to reward him for his most faithful services. Beyond his name all I have learned about his earthly career is that he entered spirit life about 70 years ago at an advanced age.

I regretted very deeply to be unable to remain for the promised interview on the following night as I had made engagements in New York, which could on no account be broken.

Paul on several occasions endeavoured, without success, to have further sittings with Mr. C., of L. At the time of this last slate-writing séance that gentleman was fully sixty years of age. Soon afterwards he became an invalid, and though for many months he convalesced his health remained shattered. He was still alive in the autumn of 1910, and still a convinced Spiritualist in spite of the fact that, as he told a friend, his spirit controls had for years failed to manifest in any way, presumably on account of his physical breakdown. Strange to relate, his family, notwithstanding the demonstrations they so frequently witnessed, have joined the new sect called the Christian Scientists! Thus has come to an end the usefulness of a really honest medium through whom such remarkable and most convincing evidences of spirit return were obtained.

Having lost the reliable mediumship of Mr. C., and dwelling in a locality where Spiritualism was altogether unknown, and if known, would have been tabooed as diabolical, Paul, to his great regret, ceased for fully four years to have any reliable communications with his spirit friends. But life was made happy by the knowledge that he had acquired, and blest by the certainty of communion, of assistance, of inspiration, of protection from the loved ones 'gone before.' His prayers to the Almighty Father were inspired by humble gratitude for the light he had received, a gratitude which led him to intercede for other souls who longed for and needed that light, and to ask that he himself might be granted further opportunity of spirit communion, so that his faith might be strengthened, his knowledge confirmed, his doubts dispelled. He prayed, too, for the ineffable joy of coming once more into physical, as well as spiritual, contact with the one once lost, whom he now knew to be more true, more loving, more devoted than ever possible in earth life.

(To be continued).

A REVERIE.

It is 10 p.m. in the middle of June. The sky is clear, with a clearness rarely seen in our sea-girt island. No suggestion of misty vapour dims the atmosphere, no cloud heralds the approach of rain. It is easy to perceive the point at which the sun disappeared, the bulk of the earth intercepting and shutting off its direct rays, for from one part of the horizon a white light is diffused over the western sky, eclipsing the stars. All is still; no sound of passing steps, no sound of birds, not even a leaf stirring.

A high wall encloses the little slip of garden upon which my window opens, and above it appear a few tree tops; they stand out dark against the sky and show no colour. Surely Shelley was thinking of a sky like this when he wrote of the 'white radiance of eternity.' Just above the line of the high dark wall there hangs one brilliant star: one only; no other has the power to manifest, so strong is the after-glow of sunset.

As I look out through the frame of my small casement upon the dark, high wall which hides the landscape, and lift my eyes to the bright watcher gazing down from heaven's 'white radiance,' I feel like a being peering over the wall of Time into Eternity. What lies beyond this boundary? I know not, for I am a sojourner in a strange land; neither do I know what lies up yonder beyond that sentinel star; but the sense of greatness, of permanence, of timelessness, and of the infinite is expressed with wonderful simplicity and dignity by this one star against the white effulgence.

What a contrast this scene presents to that of the great city I have left, which is now preparing for the *sacring* of a king. There everything accentuates an event in Time; a serious event and a symbol of no slight value, but yet an event which is essentially transitory. Our kings are kings in a time-world, and as the nation they represent is God's servant to work His will on earth while time lasts, it is well, indeed, that we should be reminded by the act of *sacring* that this consecration should hallow the nation's service.

But whilst we reverence the symbol of the crowning of our kings, we must recognise that earthly sovereignty and national dominion are temporary, and belong entirely to a Time-order; and on this summer evening the stillness and clearness speak of Eternity, not of Time.

On how many Royal crownings this same evening star has shone down; over how many empires has this great heaven spread its radiance by day, and its deep canopy by night!

This thought of contrast fastens upon the imagination. One seems to see London in all the glare of its electric light, in all the splendour of its pageantry, with its seven million citizens thronging the thoroughfares, and then to become aware of an infinitude of splendour and majesty surrounding the city on every side, until all that we call pageantry and glory is eclipsed in the 'white radiance of eternity.' The seven million citizens of our biggest city—how few they are amid the myriads of spiritual beings who throng the universe and whose lives are hid in that white radiance! The one silent watcher looking down through my window seems to testify of the multitudes whom no man can number.

But here is the wall! and we who are on this side of it must cultivate our strip of ground, we must sow our seeds and prune our flowers, and crown our kings and make our laws, and, above all, we must learn to rule ourselves, and to fulfil our appointed tasks and play our parts manfully in the drama of life. For time is verily in eternity, and the 'Love that moves the sun and other stars' moves this planet also.

It may be that no soul can ever realise itself in eternity until it has first found itself in time, and this can only be done through the fulfilment of duty.

ZERO.

WE learn from Professor Willy Reichel that recently he was visited by Von Felipe T. Alvarado, Minister of Finance of Costa Rica, who attended with him a fine séance with Charles Miller, the Californian medium, and was happy to see, for the first time, fully materialised forms who went round and talked to the sitters.

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SPIRITUALISM: WHAT IS THERE AGAINST IT?

There are two classes of persons who are against us: agnostics and so-called 'believers,' believers, that is to say, in the ordinary affirmations of religion: and it is one of our many modern mysteries that these apparently incompatible people unite in a common repugnance to Spiritualism. The agnostics we can understand. They are pledged to their limitations, and glory in their ignorance. They make almost a gospel of their glorious want of knowledge: and yet, inconsistently enough, they usually find it quite easy to affirm the impossibility of the existence of personal beings as invisible and intangible entities. We think we see signs of decreased emphasis as to this. 'Impossible' is being generally exchanged for 'Don't know': but this, though in one way better, is not much more reasonable.

What do we actually 'know'? The multiplication table, and a few inferences based upon it: half a dozen 'forces' which we can in a way measure but which we cannot define and of whose ultimate cause or condition we know nothing: a few illusions, such as colour, solidity, sound and heat: and that is about all. Truly, want of knowledge does not go very far as an argument. Most things are only inferences, and bare working inferences at best. Electricity is a pretty active and potent force, but who knows what it is? Apart from experiment, it is as much an impossibility as a spirit.

'Spirit is the last thing I will give in to,' says the agnostic. It would be much more scientific to say, "'Impossible' is the last word I will use.' As a matter of fact, all things come from the invisible, which is the fountain and reservoir of all forces upon which matter itself depends. The man of science to-day, as well as the Spiritualist, has to say, 'We look not at the things which are seen, but at the things which are not seen': so that an invisible and intangible being might, before evidence, be regarded as more probable than a visible and a tangible one.

It becomes us to be very humble, and yet very hopeful, before the vastness and intricacy of the Universe, and rather to expect everything than deny anything. It is so subtle and stupendous, and we are so crude and limited. The possibilities are simply boundless, and we might well 'give the benefit of the doubt' to any claim, however wonderful. Yes, the truest and wisest agnosticism would be the agnosticism that is the product of wonder and awe; but that ought logically to lead to the largest trust and hope.

It is when we turn to the 'believer' in the ordinary affirmations of religion that we feel the greatest surprise. He ought to welcome, at all events with hope, the tidings that his faith can be confirmed by experience: but the contrary is the case. He is perturbed, shocked, indignant. He appears to prefer to go to sleep on a bundle of documents, with the blinds down, than to face the day with demonstrated facts. But he says he has reasons. What are they?

Spirit communion is condemned by the Bible, he says. This is not so. The consorting with certain kinds of mediums is condemned, and the practice of spirit communion for certain purposes or with certain results is denounced: but, from Genesis to the Revelation, the possibility of acceptable spirit intercourse is absolutely plain. The Book of Ezekiel is, from beginning to end, a record of spirit communion and of definite séances (see Ezek. viii. 1; xiv. 1, 2; xx. 1): and let it be frankly noted that what happened to this medium, Ezekiel, goes far beyond anything that happens to modern mediums. In fact, if any modern medium repeated Ezekiel's experiences, every Spiritualist would advise him to give up practising his mediumship, or consent to his incarceration in an asylum.

So far from the Bible condemning mediumship and spirit communion, we might much more truthfully say that it is the Spiritualist's Magna Charta and the medium's justification on every score, with this proviso, that, on occasions, legislators interfered, or that competing mediums denounced. In the former case, there may have been special and good reasons. In the latter case, we must allow the customary discount for competition. In either case, it is exceedingly undesirable to assume the legitimacy of the usual 'Thus saith the Lord.'

Another objection is that spirit communion is disorderly, and that, even if it be possible, it is an intrusion into hidden things, a trespassing on forbidden ground. What we have advanced concerning the Bible refutes that; but we may profitably suggest, in addition, that spirit communion may be not so much disorderly as unfamiliar, and unfamiliar things have always been deemed disorderly. Nearly every great discovery has, by someone, been attributed to the devil. It certainly was so as to printing. Everything is sinister until it is understood: and, for all we know, spirit communion may have in reserve for us blessings that may turn earth into heaven. That it is charged with mystery and beset with difficulties ought, perhaps, only to suggest the need of greater and not of less attention. The history of the human race is a history of surmounting difficulties, and taking possession of 'forbidden' ground.

A final objection is—and this applies all round, and is common both to agnostics and 'believers'—that Spiritualism is so painfully associated with fraud that it is best to leave it utterly alone. But surely this is the counsel of cowardice. 'In the first place, we believe that 'fraud' is greatly exaggerated: and, in the second place, we hold that it does not warrant total abstinence. To take a homely illustration, it is as though one should decline to put his horse into the stable because it smells. Surely the remedy is increased attention to hygiene, and water and a broom.

No: these objections are, for the most part, more or less clever excuses for veiling antipathy and prejudice. What is really the matter is that the objector is earth-bound and earth-limited, and therefore the whole subject of spirit personality and spirit life makes him uncomfortable. He is restive, harassed and baffled. The remedy is knowledge, and familiarity with an idea: and that will come in time.

A 'BURNING QUESTION' FOR SPIRITUALISTS.

A correspondent, writing from Denver, Colorado, U.S.A., seeks our assistance to enable her to establish a claim to some property which she believes rightly belongs to her. She is 'looking forward,' she says, 'to getting all information necessary through spirit forces,' and offers to remunerate us if we are successful. This is only one of many communications of a similar nature that we have received, and we are 'given furiously to think' because of them. They illustrate clearly a popular misconception respecting the uses of mediumship and the true character of Spiritualism.

Another correspondent, this time from South Africa, sends us the 'Johannesburg Critic and Commercial Review,' in which the writer of a letter, signed 'Psychic,' defends Spiritualism against the charge of being on the level of the variety-show and the performances of 'palmists, doloso-throwers, card-twisters,' and others. A newspaper cutting which accompanied the 'Critic,' contains a report of proceedings at one of the Rand police-courts, at which a woman, who advertised as 'Madame' someone, 'palmist, crystal-gazer, &c.,' was charged with having procured abortion.

An extract from the 'Boston Post,' U.S.A., of May 5th, has also come to hand, giving a report by a 'special investigator' sent out by the secretary of the New England Watch and Ward Society, of her visits to 'palmists, astrologers, card-readers, business and trance mediums, and others.' The experiences of this woman investigator showed that few of those whom she consulted agreed on any point :—

She was told she was married and single, an actress, a stenographer, and the member of a half-dozen other occupations. The different 'fortunes' show an utter variance in essential points; and where the truth may have been hit upon it would appear to have been drawn from her by direct questioning, or to have been accidental, or the statements are so flattering as to appeal to the average mortal as true. There is also a set of stock remarks, such as those about the journey and the letter, so vague as to fit almost every case.

Everywhere the same story is being told. Genuine mediums are suffering because of fortune-tellers who style themselves palmists, 'psychics,' crystal gazers, sand-diviners, astrologers, &c. Those persons who desire a new sensation, half-an-hour's fun, a new and easy method of getting 'tips,' or 'a peep into the future' patronise these 'fakirs,' and then complain that they have been deceived. Unfortunately this kind of thing is mistaken for mediumship, and in consequence Spiritualism is classed in the public mind with fortune-telling and money-making schemes, and worthy mediums are regarded as disreputable characters.

Mr. J. M. Stevenson, the honoured president of the Dundee Spiritualist Society, himself a medium, is taking steps to bring matters to an issue in one direction. He writes :—

There is a growing feeling that the phenomenal side of our movement needs readjustment, so that nothing shall be given from our platforms that will in any way appear to pertain to fortune-telling. We most highly value the manner in which 'LIGHT' has always upheld the purity of Spiritualism as a movement for the betterment of humanity. This, too, the Dundee Society has always done to the best of its ability, and at the last meeting of the Scottish Spiritualists' Alliance we brought forward the desirability of the Alliance taking into consideration the advisability of the clairvoyant descriptions given from our platforms being only of a spiritual and therefore comforting nature, and given for the express purpose of proving spirit presence and identity—the foundation on which our ennobling philosophy is built. We had good support, and therefore intend to move further in the matter at the next meeting, which is fixed to take place here in Dundee. We feel certain that, if this course were adopted, Spiritualism would be less misunderstood and maligned, and would be seen to be working in conjunction with those of the higher existence for 'peace and goodwill among men.'

This may be of service as far as society work is concerned, but it does not meet the case of the individual practitioner, who works in his own rooms or office. We are well aware that this matter bristles with difficulties, and that there are earnest and sincere students of both palmistry and astrology who do their utmost to give satisfaction to those who consult them. We know, too, that there are honest 'psychics,' who feel that they

are quite justified in giving advice and warning to their 'clients'—even if such advice takes the form of forecasting the future. Mediums, too, are frequently impelled to speak prophetically, and those who are unconscious when controlled by the spirit friends of sitters often give messages of comfort and guidance, in the course of which statements are made which would bring them under the ban of the antiquated law which makes it an offence to foretell events.

To forbid mediums to give messages from spirit people, and normal 'psychics' to explain the impressions that they receive, unless those messages and impressions are confined to past and present conditions, would be to impose restrictions that would in many instances greatly impair the value and usefulness of the work of such sensitives, and probably render it impossible for them to continue their public labours. We may be told that no great loss would be sustained if all professional mediumship were abolished. But those who entertain that idea would not be quite so confident that they were right if they knew how large a number of inquirers find it impossible to get evidence and assistance save by having recourse to public mediums. We fully realise that hasty criticism and repressive action, to use a homely illustration, 'may take from the trees caterpillars and blossoms together.' At the same time, we feel that there is urgent need for some concerted action on the part of Spiritualists in regard to this important subject. The question is, what is the wisest course to pursue?

A SUICIDE'S REPENTANCE.

'Becket,' an English clergyman, writing in the 'Liverpool Post' of June 14th on 'Do the Dead Return to Earth?' relates an episode of a striking and convincing character that recently occurred at a private séance held in St. Petersburg. He says that one of the Czarina's ladies-in-waiting, Baroness Buxhouegden, holds private séances, and, recently, the Countess Grabowska, a society leader, and four others well known about the Court, were present. The Countess, a beautiful, vivacious woman, who went 'for the fun of the thing,' and several times was rebuked for laughing, ultimately closed her eyes, seemed to lose consciousness, and began to sob as if heartbroken. The astonished sitters spoke to her, and their alarm was in no way lessened when she immediately exclaimed, 'I am the soul of Sister Olga, a nun. I have just committed suicide miles away, in Naples. I have been travelling with my dearest friend, Baroness Lily. I used to think I would be happier if I were dead, but I suffer such agonies that I cannot help weeping.' After an interval of weeping, she intimated that the Baroness Lily was so unnerved that she, too, meant to do away with herself, and she (Olga) implored that someone would hasten to Italy to dissuade her. 'Tell her from me that I am suffering such torments of soul that no agony in life ever equalled them. She will suffer just as much if she gives way to temptation.' The Countess ceased sobbing, awoke suddenly, trembling, and immediately asked, 'Where am I? Why is my handkerchief wet? and why do you all look as if you were at a funeral?' When told what had happened, she said she knew no Baroness Lily, nor any Sister Olga, and regarded the whole thing as a practical joke. Then the hostess, who, it was noticed, had become very pale, said that the Baroness Lily was her sister-in-law, who was travelling for her health and had taken with her a nun named Olga, whose health had also broken down. She had, however, received a letter only that morning saying they were both much better.

After a restless night, the Baroness went direct to the Czarina, related what had occurred, and her Majesty gave her immediate leave of absence. Arriving at Naples, she found matters precisely as described by the Countess when in her trance. Baroness Lily, who for some time previously had been in poor health, was so unstrung and broken by the tragic death of her friend on the night before the gathering at the house of the Baroness that she had also determined to kill herself. It was only the recital of the circumstances which had induced Baroness Buxhouegden to come post-haste from Russia and the message of Sister Olga which induced her to forego her intention.

THE HYPOTHESES OF 'BILOCATION' CONSIDERED.

By ERNESTO BOZZANO. Translated from 'Annales des Sciences Psychiques.'

(Continued from page 293.)

Second Category. When the personal consciousness is transported into the double.

Cases of this class occur during the course of physiological sleep due to anæsthetics, in the 'somnambulo-hypnotic' state, in delirium, coma, &c. They rarely occur during a condition which is both physiologically and psychologically normal; and in such cases only during absolute bodily rest, especially in the period just before or just after sleep. Under such conditions the feeling of duplication is vague, indecisive, and naturally fleeting.

One of the most remarkable characteristics of the cases which have been examined appears to consist in the fact that the varied incidents of 'true perceptions of things or situations which are distant' (lucidity, telesthesia) nearly always happen when there is distant movement by the phantom.

I observe here that the manifestation of the clairvoyant faculty, when united with phenomena of doubling, presents itself as strictly linked with the nature of the phenomena, and allied to the frequent fact of movement at a distance of the phantom just as one would suppose *a priori*. If we assume as true the hypothesis of the existence of a fluidic, intelligent and conscious phantom in man, capable of momentarily leaving the body and transporting itself to a distance, it would be desirable that at the same time as the memory of bilocation there should emerge from the consciousness of the subject true reminiscences of perceptions gathered during the state of supernormal movement; without which the objective interpretation of these incidents would scarcely appear to be rational, and the incidents themselves would be reducible to hallucinatory fantasies, *i.e.*, to phenomena purely subjective.

Under these circumstances the existence of a complete agreement between the *a priori* inductions and the modes of extrinsication of the manifestations which we are now considering has a high theoretical value in favour of the existence of something objective in these phenomena.

Having put forward these considerations I begin the series of examples with three very simple cases of this class, where the sensation of doubling and of perception of one's own inanimate body occurs in the immediate neighbourhood of the body, which excludes naturally, except under special circumstances, the realisation of simultaneous phenomena of lucidity and telesthesia. But such cases are ground for serious reflections, as will be seen from the commentaries on the individual cases.

Case 1. This is an example of the sensation of doubling in a state of rest and in conditions apparently normal.

The percipient, Mrs. Quentin, is an honourable lady personally known to Professor Hyslop, and gifted with special forms of supernormal sensibility ('Journal of the American S.P.R.', 1908, p. 404). She writes:—

Four or five times in my life I have had, on lying down, the indescribable sensation of apparently separating myself from my body. I seem to hang poised above my body in the air, looking down at it, and perfectly conscious of my surroundings. It is a delicious feeling of perfect freedom, but seems to require some sort of an effort on my part to be prolonged. After a few moments there will come a curious something, pulling me back, and I will think, 'Oh, must I go back?' Some mental exertion seems to make the period of freedom capable of being prolonged, but only for a short time, and at last I allow myself gradually to sink back. . . I come back greatly rested and refreshed.

Case 2. Dr. George Wyld writes, in reference to a case of doubling after inhaling chloroform ('LIGHT,' 1903, p. 34):—

One day, in the year 1874, as I took chloroform to relieve the intense agony I was suffering from the passage of a renal calculus, I suddenly lost all pain, and as suddenly saw my 'soul-form' standing and contemplating my body as it lay motionless on the bed, about six or seven feet from where my 'spirit-form'

stood. The revelation was only for a few seconds, but it was sufficient to convince me that I saw my soul-form *outside* the body. Shortly afterwards I called upon three medical men who were accustomed to administer anæsthetics, and they all said they had frequently heard their patients make the same remark as to their experiences as I had done. I also called at the Dental Hospital, and my experience was further confirmed, but the view there taken was that it was an illusion. But I knew it to be an experience exactly such as happens in cases of drowning, when by manipulations the lungs are emptied of water and the soul then returns to the body.

Case 3. Dr. Franz Hartmann writes as follows ('The Occult Review,' Vol. VII., January-June, 1908, p. 160):—

At Colombo (Ceylon), in 1884, I went with my friend, B., to a dentist to have a tooth extracted. I took chloroform, and after getting under its influence I soon saw myself standing beside the dentist's chair in which my body was lying. I appeared to myself just the same person as when in my normal state. I saw all the objects in the room, heard all that was spoken; but when I tried to lift one of the instruments on a little table next to the chair I could not do so, as my fingers passed through it. Since then I have occasionally seen myself stepping out of my physical form, and this occurs in two ways, namely, if, while this separation takes place, my consciousness is centred in the physical body I see myself in the astral body standing before me at the side of the bed, and if my consciousness is centred in the astral body I see my physical form lying in bed. I have never made consciously any astral excursions to distant places, but such experiences may be sufficient to convince one that man has an astral body capable of existing independently of the physical form, and to those who have experienced such things the doubts of those who have experienced nothing may appear quite as unworthy of consideration as would the arguments of one who had never seen railways and were in consequence to deny their existence.

As I have remarked, the phenomena of lucidity rarely occur when the conscious doubled phantom does not go far from the place where the body is, and this is due to the nature of the phenomenon. Such phenomena do not, therefore, present any high value if other phenomena of a more complex and suggestive kind do not occur either with or through them. We must always, however, note in this class of phenomena the feeling of personal existence in the fullness of one's intelligent and conscious faculties outside the body.

Psychologically, this feeling is not easy to explain. For, let us note it well, these phenomena differ completely from those classed in the first category, where the Ego preserves its hold on the body and sees its phantom at a distance, a phenomenon analogous to those quoted in treatises on mental pathology, and strictly susceptible of being classed as pure hallucinations. In cases belonging to the second category we have a different phenomenon, which is not hallucination, whilst there is a marked difference, considered psychologically, between seeing one's double and feeling one's self outside one's body, away from it.

It is true that by combining the hypothesis of hallucination with that of 'psychic disaggregation' it is possible to solve more complex psychological problems than those of multiple personality, but it does not follow that by the aid of the same combination or with the help of the postulates of psychology we can explain, even vaguely, the feeling in question, which, I repeat, is quite a different matter, seeing that the phenomena of multiple personality occur in the body and not out of the body. This difference is of great import psychologically. It denotes that in cases of this second category the feeling of existence is primordial and irreducible, the basis of all other states of consciousness, which we cannot doubt without doubting existence itself, and renouncing consequently all knowledge and science.

I might be accused of forgetting the simplest explanation, —*i.e.*, the dream-explanation—of these phenomena. I admit that this accusation might be sustained by relying upon psychophysiological arguments and upon comparisons drawn from the casuistry of dreams, but this will not add to our knowledge and ignores the differences between the two classes of phenomena. On the one hand we note a perfect and normal succession of incidents, perceptions and judgments conformable to those which occur in the waking state, and on the other hand in dreams there is, except for brief periods of sanity, an incoherence and improbability in the incidents. From this objection we

proceed to another, that, in considering bilocation, nothing is to be gained by considering phenomena by themselves, they must be considered *en masse*, and this forces us to consider them at the same time as so many examples of true perception at a distance which coincide with sensations of movement at a distance, and to make them fit other experimental occurrences of exteriorisation of sensibility. Finally, we must consider all these phenomena in relation with the highly suggestive phenomena of materialisations, which are of importance to us in this connection on account of their animic characteristics. All these manifestations cannot be explained by the hypothesis of dreams, and yet they conjointly support the hypothesis of the objective nature of the sensation of doubling.

Case 4. This example bears a certain similarity to those which precede, but there are suggestions of lucidity and precognition, although these are somewhat vague and uncertain. The percipient, Mrs. J. P., was personally known to Professor Hyslop ('Journal of the American S.P.R.,' 1908, p. 515). She writes :—

At the age of twenty-four I went under an anæsthetic for an operation. In coming out I seemed to be off in a room, I myself to be with no form. I seemed to be an old spirit, to have had peace through suffering. I could look down on my body in the bed. The two sisters of my sister-in-law were in the room. One was sitting on the bed chafing my hands; the other was standing to one side. I felt that they, too, had to suffer; but I experienced no sorrow on that account, as I realised that it was part of the scheme of life. I did not want to get back into the body. I distinctly felt myself pushed back into the body. A strange thing about this experience is that, on coming to, I asked, 'Where is Mrs. K.?' 'Why,' said my sister-in-law, 'how did you know she was in the room?' She was not in the room when I went under the anæsthetic. She came into it while I was not yet out and my eyes still closed. 'Why,' said I, 'I saw her in the room standing there.' I did not mention my experience because we had nothing in common and I was in fear of ridicule. Until then I never knew what was meant by a future life.

(To be continued.)

SPIRITUALIST EDUCATIONAL WORK FOR CHILDREN.

Much good work for children is being accomplished by the British Spiritualists' Lyceum Union, which has just held its twenty-second annual conference. The statistical returns show that there are nearly two hundred and twenty Lyceums in the kingdom, with a total of about ten thousand officers and children. In round figures, eighteen hundred officers and eight thousand children.

At the conference, which was held at Bradford on the 3rd and 4th inst., the president, Mrs. Lizzie Nurse, of Rochdale, gave an interesting address, in the course of which she said that, as the result of her year's official labour, she had gained wider knowledge and deeper convictions regarding the value of the work that was being accomplished by the Lyceums for the development of the children and the spiritualising of the people. The Lyceum movement she regarded as the most hopeful, the most holy of all the social and religious reforms of modern life. She said :—

'The welcome greetings of the Lyceums we visit, the joyousness of their sessions, the hearty co-operation of our fellow-workers dispel the darkest clouds. With my colleagues I thank the Lyceumists of all grades, especially the unrecognised workers. Our steady advance, in spite of lamentable losses, shows the power of mutual love and helpfulness to sustain our cause and assure us of the harmony that is to be.'

Mrs. Nurse appealed for more appreciation of the efforts of the workers, which she regarded as being of the utmost importance, and said that by their cheery helpfulness her colleagues on the committee and in the Lyceums had made her year of office a pleasure, an education, and, she trusted, a benefit to the cause. She bore eloquent testimony to the unity that existed in the ranks, and pointed out that unity is never secured by anger or abuse, it was only accomplished by love. In conclusion, she said :—

'What does Love require? Instruction for the ignorant, sympathy for the fallen, rest for the weary, kindness to the unthankful, succour to the distressed, forgiveness to the erring.

'So far as we neglect those living forces we fail; so far as we live them we succeed. I pray, therefore, that we may become more closely united by the spirit of love.'

JOHN WESLEY AND SPIRITUALISM.

Mr. Daniel W. Hull, in a recent lecture at Tacoma, Washington, reported in 'The Progressive Thinker,' thus referred to the connection of John Wesley with Spiritualism:—

John Wesley was most emphatically a Spiritualist. There was a medium in his church with whom he was on terms of intimacy, and whom he often used to visit, and receive from her lips accounts of visitations from spirits, and the information they wished to convey to this world. There was another medium from whom he received information concerning the death of a young British officer which was conveyed to her on the same evening when it occurred. Epworth, the residence of Rev. Samuel Wesley, the venerable father of John and Charles Wesley . . . was the scene of remarkable spirit demonstrations—raps and knocks about the house, noises like the gobbling of a turkey, or like someone tumbling over boots and shoes; leaping about of the furniture; heavy poundings; forcing the door open against the efforts of the oldest sister; turning of the windmill; apparitions seen and feared by the dog; and other manifestations—which continued with members of the family for several years.

These facts were written out by John Wesley and published in the 'Arminian Magazine.' In his argument favouring the view that spirits do come back and hold intercourse with people in earth life, he asks :—

'What pretence have I to deny well-attested facts because I cannot comprehend them? It is true that most of the men of learning of Europe have given up all accounts of apparitions as mere wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe in the Bible pay to those who do not believe in it. I owe them no such service. They well know (whether Christians know it or not) that the giving up these apparitions is in effect giving up the Bible; and they know, on the other hand, that, if but one account of the intercourse with spirits is admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground. . . .

'One of the capital objections to all these accounts, which I have known urged over and over, is this: Did you ever see an apparition yourself? No, nor did I ever see a murder, yet I believe there is such a thing. . . . Yet the testimony of unexceptional witnesses fully convinces me of both the one and the other. . . . With my last breath will I bear testimony against giving up to infidels one of the greatest proofs of this invisible world—I mean that of apparitions confirmed by the testimony of all ages.'

This is strong and brave testimony. Spiritualists could ask no more. But I wish yet to make an extract from one of his latest sermons. I think the text was Hebrews i. 14, though it is quoted as Hebrews xi. 1 :—

'It is a pleasing thought that some of these human spirits, attending us with or in the room of angels, are of the number of those that were dear to us while in the body. How much will it add to the happiness of these spirits already discharged from the body that they are permitted to minister to those they have left behind? An indisputable proof we have of this in the twenty-second chapter of Revelation. When the Apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, I am of thy fellow-servants the prophets, not God, not an angel, but a human spirit. And in how many ways may they minister to the heirs of salvation. Sometimes by counteracting wicked spirits, whom we cannot resist, because we cannot see them; sometimes by preventing our being hurt by men or beasts, or inanimate creatures.'

SOME thirty years ago Newcastle-on-Tyne was the centre of activity in Spiritualism in the North of England. A large and prosperous society of Spiritualists held Sunday services that were attended by hundreds of persons. At that time the practice of giving clairvoyant descriptions in public had not begun, and the audiences assembled to listen to the eloquent addresses that were given by a number of speakers. Misses Wood and Fairlamb (afterwards Mrs. Mellon) were then holding their séances under strict test conditions in the rooms of the society. In the outlying colliery districts there were many ardent Spiritualists and vigorous societies. A variety of causes led to the dispersion of these people, mainly labour troubles, and to-day, although there are more societies in Newcastle and district, there is none that has the same influence or vigour as the parent body had in the old days. It is, however, a welcome sign of renewed activity that the National Union of Spiritualists has been invited to Newcastle to hold its conference on July 1st and 2nd, and we hope that the visit of many stalwart workers from other centres of Spiritualistic educational effort will have the best results.

ITEMS OF INTEREST.

Some 'Threes' for us all.—'Three things to govern—temper, tongue, and conduct; three things to love—courage, gentleness, and God; three things to avoid—cruelty, arrogance, and ingratitude; three things to delight in—frankness, freedom, and beauty; three things to wish for—health, friends, and a cheerful spirit; three things to respect—honour, country, and home; three things to wait for—happiness, God's crown, and your loved ones to meet you.—B. M. (spirit).'

The 'Progressive Thinker' quotes the following testimony by Lord Lindsay as an indisputable proof of human survival beyond physical death: 'A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to a medium, and we had a séance; my friend asked his questions mentally. We were told that the will had been drawn up by a man named Walker, who lived in Whitechapel, the name of the street and number were given. We found the man, and through his aid obtained a copy of the draft. Can anything be more conclusive and convincing?'

Dr. J. M. Peebles, writing in 'The Progressive Thinker,' of Chicago, U.S.A., says: 'Our standard flag is Spiritualism, and by it we shall conquer. True, it has been misunderstood and abused, so have those grand words, Liberty and Love; but who would seek a substitute for the word Love—a sister's love, a mother's love, God's love? This is to be my epitaph—"Peebles, a pioneer Spiritualist, who, through death and incineration, passed up higher on. Congratulate him on his promotion." "Are you not too old to travel again in foreign lands as a missionary?" asks a friend. What a question! No man is too old to travel who has sound legs, nor to lecture and teach who has brains behind his words. Growing old is a bad habit, and talking, everlastingly talking about death, is a worse one. Work, work on; and, when your work is done, die and make little or no fuss about it.'

Why anyone destined ere long to 'join the great majority,' as all of us undoubtedly are, should be unwilling to admit even the possibility of human survival after death and of phenomenal demonstration of such persistence 'is one of those things that,' as 'Lord Dundreary' used to say, 'no fellah can understand.' Mr. Myers used to think that the great mass of people would be too ready to believe, but recent experiences have proved that there are many persons who are not only incredulous, but are actively opposed to everything that tends to prove the presence, power and identity of spirit people. It is well to preserve an 'open mind' and 'strike the happy medium' between blind credulity and inveterate scepticism.

It would appear that the dignitaries of the Romish Church are becoming alarmed because of the spread of Spiritualism. 'The Daily News' of Saturday last gave a telegram from Paris to the effect that the Cardinal Archbishop of Lyons, Mgr. Couillé, in a diocesan letter, 'has warned Roman Catholics that they cannot give their adhesion to Spiritualistic doctrines and practices, and at the same time remain faithful children of the Church. The Archbishop appends a note in which are indicated the chief points in which the doctrines of the Spiritualists and those of the Catholic Church are in contradiction, and, further, the decisions of Roman Pontiffs condemning Spiritualistic practices as superstitious.' Roman Catholics should be the very last persons to inveigh against Spiritualism as being superstitious. As Gerald Massey once said in reply to one who raised that objection: 'Our "superstition" will be the death of yours!'

That we see and realise just what we have the ability to see and respond to, and no more, is proved by the fact that the trained and illumined mind dwells in a world of beauty that is unknown and non-existent to the ignorant. Sir Oliver Lodge has well said that 'To some human beings, as to all animals, an oratorio or a painting is non-existent; it acts physically on their sense-organs, but conveys no meaning whatever. . . . A dog in a picture gallery, interested in smells and corners, may represent, as in a parable, much of our own attitude to the universe. . . . "What are you crying about, with your Wagner and your Brahms? It is only horsehair scraping on catgut." The materialist knows only the 'horsehair scraping catgut' side of things, and until he learns to listen, and realises the harmony and reality of the super-sensual, he will necessarily be unconscious of the fact that life is full of beauty and divinest possibilities.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

An Acknowledgment from Mrs. Cannock.

SIR,—Permit me through 'LIGHT' to thank the many friends and societies for their kind help and sympathy during my time of need. As a result of the appeal on my behalf that was recently made through 'LIGHT,' I was enabled to have the treatment necessary to restore me to somewhat of my former condition of health, and largely through your kindness I hope shortly to be able to take my place on the public platform, although I cannot yet do as much as I desire. Please permit me to express my deep gratitude to all the friends and societies who contributed for their timely help and sympathy, which have shown me that workers are not forgotten when help is needed.—Yours, &c.,

(Mrs.) E. A. CANNOCK.

55, Stockwell-gate, Mansfield.

Spirit, Soul and Body.

SIR,—We contend here that 'Spirit and Soul' are separate and distinct, and that these terms should not be used interchangeably. In man's tripartite condition they stand as A and B to the physical body, C, in order of importance; thus B (soul) could extend to the borders of A or C (not being either A or C). 'K.W.H.,' according to the extract from the 'Christian Commonwealth' in 'LIGHT,' of the 10th ult., says that 'Soul is not a separable and distinguishable part within man. The soul is the man as a whole,' but 'K.W.H.' appends no proof to support his assertion. Another contributor says: 'Soul cannot display conquering energy of its own, wherewith to overcome matter.' This is utterly foolish! 'Earth-souls,' 'Soul-worlds,' 'Radical over-souls' are also mentioned. We would that writers who use such terms would definitely and logically explain them. 'Death' (according to another of 'LIGHT's' contributors) disconnects the 'spirit,' that is the person, from a perishable body. This learned gentleman cannot know what the word person signifies. Moreover, a spirit cannot be 'disconnected.' These inappropriate and illogical phrases are confusing to those new to psychology, and annoying to students. Please be so good as to let me state that I maintain the distinct and separate condition of soul and spirit and their non-coalescent qualities in the economy of (tripartite) man.—Yours, &c.,

Cambridge.

WALTER DALE.

Striking Sitting with Mrs. Wriedt.

SIR,—If you insert this letter I hope it will give comfort to those who are bereaved. My husband and I have lost our only child, aged nineteen. Hearing of Mrs. Wriedt's wonderful mediumship I wrote to Mr. Stead asking for a sitting, and, I am happy to say, he very kindly acceded to my request. The séance was held in a large upper room, the sitters being myself and husband and two lady friends. The medium sat with her back to the door, which was locked. We sat opposite to her. She rose and turned out the electric light. Before she could return to her seat, a materialised hand touched my shoulder. I took the hand and found it warm and firm. No sitters were near me. Masses of white light formed at one end of the room, and slowly took the shape of a transparent human form. We could not distinguish the face, but an arm was raised and seemed to throw a kiss to me and my husband. One lady, who was clairvoyant, said it was my son's face. The beautiful figure gradually dissolved. A mass of mist again formed, taking the shape of a figure which floated horizontally across the room. The colour was that of moonbeams. Two balls of light formed near the ceiling and floated down. They came to within six inches of our faces, and we saw that they were two exquisite golden roses, quite transparent. They disappeared gradually. Direct voices then began. My son greeted us, and spoke in his old familiar way. His voice was close to us, and at the same time Mrs. Wriedt was talking generally from the other side of the room. He asked after two people by name of whom he was fond while on earth. My husband and I are perfectly certain that our beloved child spoke to us. He spoke on several matters known only to ourselves, and answered many questions. Several times two voices were speaking at once, and many other friends were able to talk to us. Mrs. Wriedt's mediumship is indeed a wonderful and holy gift.—Yours, &c.,

M. MALLINSON.

'Don't Smoke: Why?'

SIR,—Mr. Venning's letter in 'LIGHT' of May 20th, in which he relates how he was told that if he desired close companionship with pure-minded and helpful spiritual beings, he must give up smoking, and do all in his power to purify his aura, will, I hope, help many to do their utmost by thinking pure and healthy thoughts, and consequently living pure and healthy lives, to secure at all times and in all circumstances the best possible conditions, and so be ever in a position to receive the most valuable and enlightened advice and assistance.

I am pleased to add my testimony to that of Mr. Venning. Three and a half years ago I gave up smoking and drinking on the same day. I cannot be sufficiently thankful that I was led to do so. I was forty-eight years of age then. I am well under forty now—at least, that is how I feel, and the results have been good in various other ways to an extent that I could never have believed to be possible. Now I am just beginning to understand that all things are possible, but have to be patiently and perseveringly worked for.—Yours, &c.,

C. D.

The Need of Level-Headedness.

SIR,—When people outgrow the confining bandages of dogmatic authority and begin to breathe the free air of spiritual truth and unfoldment, they naturally run great risk of going to extremes, unless well endowed with level-headed wisdom, which is unprejudiced and impartial enough to sit in judgment upon the self.

The fact that so few have, as yet, evolved to this degree of wise self-control accounts for the strange genus of cranks which infests all forward movements. Will not most students of psychic matters agree with me that at one time or another during their investigations they have experienced a distinct onslaught against them of flattery by the spirits communicating?

Should they yield to this trial or test, as it doubtless is, of their quality and spiritual nature, and allow themselves to be overmastered by the temptation to regard themselves as something abnormal and above the reach of ordinary mortals, they open the door to all sorts of excesses, and are on the high road to the kingdom of unbalanced cranks. This is one of the chief snares and dangers to be avoided by those who seek to cultivate psychic sensitiveness. A wise man has said, 'A man that flattereth his neighbour spreadeth a net for his feet.'

'At the first breath of personal flattery, or the first feeling of superiority, be on your guard,' is the best advice one can give to inexperienced investigators into a fascinating but somewhat perilous region.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

Obsession or Reincarnation: Which?

SIR,—I have been much interested in reading the letters on 'Reincarnation' in the recent issues of 'LIGHT.' Many years ago—in the mid-seventies—I remember a theory, advanced by Spiritualists in 'LIGHT,' on the subject of obsession, which fully accounted for revived memories—a strong argument among reincarnationists to establish their belief in reincarnation. I remember writing a letter to the then editor of 'LIGHT' on the subject, and saying that—if the theory of obsession advanced were true, and I now believe it to be so—we should add a clause to the Litany and say: 'From all spirits desiring to possess the body of the unborn child awaiting birth, Good Lord deliver us.'

That was the theory. We heard little or nothing of reincarnation then. Esoteric Buddhism had not come over from the East *via* Mr. Sinnett or Madame Blavatsky. It was believed that spirits *unable to rise* hovered near the scenes of their earthly existence, and sought to possess—or enter—the unborn child awaiting birth. Such a spirit would bring with it the memory of its former life, also, if an accomplished musician, would have its previous knowledge ready to astound the world as a prodigy, which has always explained to me the 'infant phenomenon' in any branch of culture.

This idea is more feasible than the 'fifteen hundred years' space of time' which must elapse between one reincarnation and another—according to the teachers of that doctrine—a doctrine which holds so many inconsistencies and logical 'inexactitudes' that one dismisses it as a fallacy. We know from Christ's teaching that spirits do enter and possess and obsess human beings. We know also from proved phenomena that a spirit can enter a dying person at the point of death and resuscitate the all-but corpse. In Mr. Hitchen's book 'Flames' the subject has been treated, which others have seen proved by experience—how two totally different beings have possessed one personality—before and after an acute illness from which the person recovered as by a miracle,

The strongest argument against reincarnation is the loss of identity. As of the woman in the Scriptures who had seven husbands, the question may be asked of the reincarnationist who has had seven or more different personalities: 'Which of these shall he or she be in the Resurrection?'

Obsession is the only form of reincarnation that carries proof, and accounts for all that the reincarnationists advance to establish their doctrine. It means a fall, however, not a rise.—Yours, &c., 'BRYL.'

Reincarnation: Why is it Disliked?

SIR,—It is most curious what a storm of discussion is always aroused by even the word 'reincarnation.' It seems to be regarded with such intense personal dislike that people are quite unable to dissociate it from their own point of view. Surely this is not the way to judge any theory or belief if you wish to arrive at a true understanding.

We would ask from those who differ from our way of thinking an alternative scheme of life that would deal out justice to each of God's creatures. We would ask them to explain and account for the countless millions of lives that for untold thousands of years have poured through the world like water through a sieve. 'Where is the cave man now?' If a cave man still, it seems more than a little hard that we have all the opportunities for a more fully developed life than he ever had. If evolving on other planes, why not on this one, where he originally began to learn his A B C of life? If he has ceased to be, what reasonable hope for us? I, for one, cannot believe the transitory moment we call a life is sufficient in eternity to 'sketch in' even the outline of a soul, but I would not impose this belief on others who find small comfort in it. Our adversaries must admit that there is no sense of hurry in our scheme, therefore we need not proselytise. Each has his scheme, for weal or woe, and we only ask to be allowed to keep ours and have it treated with the same tolerance as we treat others. Surely Mr. Guy Heaton does not consider his present outside shell the real 'I'? As well might the tree say it was dead because its leaves dropped off! The leaves, year by year, help the growth of the tree and are part of it, but they are not the tree. So, in our successive lives, we minister to the wants and growth of the true Ego. Mr. Gerald Balfour and Mr. Guy Heaton may very reasonably be satisfied with the 'I' of the moment. Personally I should be bored to death at the idea of perpetuating my particular 'I' for endless ages. I am out for something much better worth having.

I can assure 'T. H. S.' that no true bands of love are weakened by theosophy, we may safely leave Mr. Leadbeater's visions of the future for other generations than this to grapple with. Meanwhile the same responsibility is ours that it has ever been—to set the little feet travelling in the right road whether they have come from 'God's fairyland' or whether they have come from weary journeys and have been tired with heavy roads.

'Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.'

—Yours, &c.,
Southsea.

C. B.

An International College of Light.

SIR,—Some months ago, when I wrote to you in reference to an International College of Light, for the study of the philosophy and phenomena of Spiritualism, you were good enough to say that you might be able to find room for an outline of my ideas on the subject. It has for a considerable time been evident that if we are to have reliable mediums—of power, knowledge, and integrity—they must be given the status that their importance in the movement demands, and that if our philosophy is to be adequately and clearly put, with a certain authority (not dogma) before the inquiring and thinking public, there should be some central institution where the very best speakers and lecturers could be properly listened to, and learned from, in a building devoted solely to the study of the subjects mentioned above.

The time should be ripe also for the foundation of an order or brotherhood of those who are fully convinced by evidence and study of the following truths:—

1. A beneficent guiding First Cause or Creator.
2. The persistence of the ego, with consciousness, memory, and individuality.
3. The possibility of direct communion between discarnate and incarnate spirits.

I suggest as a name for this international brotherhood, 'The Spirit Union.'

It should be founded and launched after mature deliberation and discussion, having clearly thought out by-laws, very definite rules of election, and a simple ritual.

A study, for instance, of the organisation of the Independent Order of Foresters—a Canadian society, with branches throughout the world—might be useful. It is a benevolent society, with life insurance as a basis.

In such a union there should be no distinction of creed, class, colour, religion, sex, nationality, or politics, but each lodge formed would naturally elect to its membership those in affinity with each other.

To refer back to the proposed college, one of its features should be the training of mediums and the issuing to them of diplomas, these latter requiring to be renewed or countersigned by the council every year, diplomas or certificates to be also granted for proficiency in the philosophy and the scientific aspects of Spiritualism, and for the obtaining of new evidence.

With the present widespread interest in occult matters, there should be no lack of students and inquirers. There might be sub-departments, also, for those specially interested in theosophy, astrology, and Eastern cults and religions.

This is merely the briefest outline. I should like to try and fill it in if space permitted, but perhaps the editor will grant me a corner again.

Some readers will doubtless term it a fantastic dream, but, then, 'We are such stuff as dreams are made of,' and sometimes we 'dream true.' At all events, the subject is opened for discussion and criticism. But how to set about it is the very natural question that arises.

Well, this is the day of 'the limited liability company.' Two shilling shares would be a modest investment. Why not make business methods acquainted with our philosophy? We are in possession of the oldest, as well as the newest, and, above all, the most sublime system of philosophy that the history of this planet has ever known. Let us make the light visible to all, so that those who desire to 'know' may have a signpost that will help to point the way.—Yours, &c.,
H. F. PEMBERTON.

Continuity of Consciousness.

SIR,—Dr. Rudolf Steiner, who advocates 'Re-embodiment of Spirit' in his book of 'Theosophy,' says:—

'Sleep has often been called the younger brother of death. I get up in the morning. Night has interrupted my consecutive activity. Now, under ordinary circumstances, it is not possible for me to begin my activity again just as I like. My actions of yesterday are the conditions predetermining those I have to do to-day. I have created my fate of to-day by what I did yesterday.'

This is indisputably true in this life, and, if spirit messages are to be trusted, it is equally true regarding the status of the individual after the death-sleep. In that world the law of continuity, both of consciousness and consequences, holds good, and the emancipated spirit finds that he has created his fate by the motives and deeds of his earth-life. But, to my thinking, the analogy employed by Dr. Steiner to support re-embodiment of spirit on this earth does not fit the facts, for on being re-incarnated in another human form the individual has no clear consciousness of the relation of the yesterday of the former embodiment to the to-day of the present incarnation. When a man in this world loses his memory there is no continuity in his proceedings. The very essence of identity is self-consciousness, or awareness of personality and of past expressions and experiences; the basis of ethics is the knowledge of the relation of effect to cause—but this knowledge is not present in the consciousness of reincarnated individuals. We suffer or enjoy without knowing why we are punished or rewarded. Even children resent being punished if they are unaware of having committed a fault.—Yours, &c.,
PUZZLED.

Spiritualists' National Fund of Benevolence.

SIR,—I regret having to report a continued decrease in donations to the above fund, having only received three during the month of May, viz.: The members of the late Britten Hall (Bridge-street, Manchester) Choir, £1 1s.; Mr. K. A. M. Crockett, £2; Mr. J. Fraser Hewes, £1 1s. Total, £4 2s.

The total donations received this year only amount to £21 4s. 8d., against an expenditure of £50 18s. 8d. This, obviously, cannot continue, and if an increase in donations is not forthcoming I fear the usefulness of the fund must be very considerably curtailed. Already several applications for assistance have been refused. I therefore earnestly solicit the favourable consideration of the many Spiritualists who have not yet contributed to this, the most useful of all the funds connected with the movement.

All donations will be thankfully received and acknowledged by
A. E. BUTTON,
9, High-street, Doncaster.
Hon. Secretary.

SOCIETY WORK ON SUNDAY, JUNE 25th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Imison (Nurse Graham) gave successful clairvoyant descriptions and spirit messages to a large audience. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—On June 19th Mrs. Jamrach gave many descriptions of spirit people, nearly all being fully recognised. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 67, *George-street*.—Mr. H. G. Beard delivered an address entitled: 'Seeing we also are compassed about by so great a cloud of witnesses.'—22, *Prince's-street, Oxford-street*.—Mr. P. E. Beard, under control, gave an address on 'Spirit Communion: Its Use and Abuse,' followed by clairvoyant descriptions and spirit messages.—E. C. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Smith gave an appropriate address on 'Coronation.' Sunday next, Mr. Symons, address.—H.

SHEPHERD'S BUSH.—118, UXBRIDGE-ROAD, CAXTON-ROAD.—Floral service; address on 'The Psychic Power of Flowers.' Sunday next, address by Mr. Burton.—E. L. W.

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—An outing to High Beech, which was somewhat marred by the inclement weather, took place on June 26th. Sunday next, Mrs. Podmore, address and clairvoyance.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Robert King gave an appreciated address on 'Clairvoyance.' Sunday next, at 7, Lyceum anniversary. Address and psychometry by Mrs. Neville. Songs and recitations by children.

BRIXTON.—8, MAYALL-ROAD.—Mr. Millard gave an address and experiences. Sunday next, at 7, Miss Chapin (blind medium); at 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members'; Thursday, at 8.15, public. Wednesday, at 7, Lyceum.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, Mr. D. J. Davis gave a very spiritual address. Evening, Mr. W. J. Colville discoursed splendidly on 'The Marvels beyond Science,' and gave an impromptu poem. Sunday next, Mrs. A. Boddington, addresses and clairvoyance. Monday, at 8, circle for clairvoyance. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, circle.—A. M. S.

BRIGHTON.—OLD TOWN HALL, HOVE, 1, BRUNSWICK-STREET WEST.—Good addresses and clairvoyant descriptions were given by Miss Violet Burton and Mrs. Curry. Sunday next, at 11.15 a.m., circle; at 7, Mrs. Curry. Mondays, at 3 and 8, and Wednesdays, at 3, clairvoyance by Mrs. Curry. Thursday, at 8.15 p.m., public circle.—A. C.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall gave an instructive address on 'God Conception' and clairvoyant descriptions. Evening, Mrs. E. Podmore spoke on 'Faith,' and gave well-recognised clairvoyant descriptions. 21st, Mrs. Jamrach gave an address and psychometric delineations. Sunday next, 11.15 a.m., Mr. J. Abrahall; 7 p.m., Mrs. J. Miles Ord. Wednesday, Mrs. Podmore. July 9th, 11.15 a.m., Miss B. Jose; 7 p.m., Madame Maria Scott. Every Sunday, at 3, Lyceum.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, circle; Mr. Abethell, under control, gave clairvoyant descriptions and healing. Evening, experience meeting, Mr. Wimbrow spoke on the value of the truths of Spiritualism, and Mr. Frank Sadler detailed his experiences in materialisations, spirit photography, &c. Sunday next, tenth anniversary. Morning, at 11.30, circle; evening, at 7, Mr. E. W. Beard on 'Spirit Life Here and in the Spirit World.' Sunday, July 9th, at 7 p.m., Mrs. Mary Davies. We shall be glad to hear from friends desirous of uniting with us at our annual excursion to Chislehurst on July 15th.—A. C. S.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference with the Clapham Society on Sunday next, July 2nd, at 3 o'clock. Mr. Noall, of Stratford, will read a paper, to be followed by discussion. Tea at 5. Evening meeting at 7 o'clock. Speakers, Messrs. T. Brooks, Noall, and M. Clegg. The annual camp meeting in Epping Forest was held on Sunday last. Among those present were Dr. Evans, of Chicago, representatives from seven of the London societies, and visitors from the London Spiritualist Alliance. Good meetings were held both afternoon and evening. Mr. T. Brooks, in the regrettable absence, through illness, of the president, Mr. G. T. Gwinn, occupied the chair, and the speakers were Messrs. Hawes, Barron, Barden, Brooks, Clegg, Brown, and Dr. Evans, of Chicago, whose address on spiritual healing was much appreciated. A capital tea was enjoyed, and the meetings were characterised by much harmony and spiritual force.